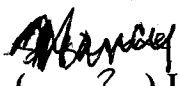


M-2343

Santa Rosa, Ca.

Tuesday 12-18-73

MR. NYLAND - Even that one in the back, could that be turned off? We don't need it do we? Ok, Bill, all set, ⁷²so we begin. Huh? Continuation of last week. Those who were here last week I said don't come unless you really are interested in Work or want to find out something about Gurdjieff. So we'll start right away. Who has questions? Yeah you have to speak loud.


Questioner - ([?]) I would like to know, um, how I could bring Work more into my ordinary life. I have found that I, I can Work uh much better on days when I'm not really involved with going to a job or other types of um things like that and that when I am working and I'm doing things, I'm - I'm so caught up in what I'm doing that when I remember Work and try to Work I just get caught up in everything else that I have on my mind. And I ...

MR. NYLAND - You understand that Work in itself means that it has to be a slow process. If there is something that you first want to make like an 'I' which then has to function, that of course a lot of time will have to be devoted, you might almost call it, to the education of 'I'. So when it is still small then of course the conditions have to be more conducive ^{to} ~~than~~ when afterwards when the 'I' is a little bit more mature and then can function in a more difficult situations, but you see the whole thing comes down to how much do I really want to

Work? And what is the motivation for that and that has to be based on the conditions of my ordinary life in which I say I want to think about things that are important, perhaps have a spiritual quality or at least it seems intriguing that something objective could exist in my ordinary world or a realization that you consider yourself unconscious and that you would like to become Conscious and that you're asleep and you want to wake up, a variety of different reasons have to be there when you consider yourself as you are living now. And it all depends what you really want to do. It's the same thing as in ordinary life, if I want to become a mathematics professor I certainly am going to find out what is a plus b squared and so forth. Anything that I want to study I have to find books for and people who can tell me. When this is a question of trying to find out something about myself and I'm interested, why could I become interested? For a variety of reasons. One is that I feel I'm not full grown, the other is that that what I see of myself I don't like, or somehow or other may have a hunch that there is still a great possibility for me of - of an adventure or something I don't know and I want to do it. So consider your desire for Work at certain times and only Work at such a time when you actually can do it. And don't try it at the time when you cannot do it as yet. But you must keep in mind that you hope that you will be able later to have a little bit more strength or more motivation for wanting to Work.

Don't criticize yourself when you cannot Work. Be very happy when you can. And that will enable you to get over the dark places even if for the time being you only want to walk in light. You understand that, Nancy?

Nancy - Yes, I understand.

MR. NYLAND - This is very simple. It's really not a question at all. If I want to study French I study French, if I don't want to then I don't. But if there is a necessity for learning the French language because I'm going to Paris I surely know that I'm going to study it. It would be easier you know if there were some kind of a person like God who tells you you have to go to school. But things of a spiritual nature are not like that. We are left completely free and even as long as we live on earth, we are not even asked to give an account. That makes it so difficult. We don't want to believe in a judgements day unless that has been imprinted in us from early life, then of course sometimes you will live in fear that if that happens to you and you are dying that then maybe there is some kind of a judgement about you and you may go to heaven or to hell whatever the concepts are, that of course it can be helpful. Very much the same as in ordinary life when your father or mother says if you do that it's ok if you don't do it you go and stand in the corner or you cannot have your supper. But with this kind of Work of course it doesn't exist. We don't see any authority as far as spiritual life is concerned. We like to believe that there is something in one's inner life that has that kind of a value and actually is willing to speak up if we don't accomplish what we were supposed to do, but the voice of one's conscience is very small. And whatever there is of conscience is (\) really not our own, it happens to be a little law that has been established because of people living together. ~~Al~~right Nancy?

Nancy - Yes.

MR. NYLAND - Good.

Questioner - Mr. Nyland.

MR. NYLAND - Yeah.

Questioner - This is Louis Rios.

MR. NYLAND - Who?

Louis Rios - Louis Rios.

MR. NYLAND - Yeah. Oh, Louis, I remember. Yeah go ahead.

Louis Rios - Several times you've uh suggested trying to listen to what might be of inner life as an exercise and I had an experience several weeks ago where I was in a very relaxed state, I had just gotten (*back into...*) and I really tried to listen to something that might be within myself and trying to know something that could possibly be something more than just feelings, that might be an emotional life and really found nothing (*?*).

MR. NYLAND - You're not very clear are you?

Louis Rios - No, this is what I wonder.

MR. NYLAND - Yeah you're very vague about even the existence of inner life. You be.. -

do you believe or do you think that something like that actually exists?

Louis Rios - Yes.

MR. NYLAND - How do you know that?

Louis Rios - Something I would say that would be intuitive within me.

MR. NYLAND - I think that's right. It's not a result of taking a sauna bath. You may be in a good state, feeling relaxed and so forth and less energy going to muscular tensions, but that in itself does not produce any sense about inner life. If you have a deeper feeling, if you actually become consider -- concerned, when you are considerate, when you really start to feel not for yourself but also for others, if you really care about something outside of you, maybe animals or plants or whatever, but maybe also human beings, if there are experience of your own which you would like to share you will involve some kind of a feeling, a relationship perhaps with someone else who responds to it or a satisfaction on your own part that you want to give something that is valuable. The more valuable it is, maybe the more difficult it is to give, but the more useful it would be if you could give it. Try to find in your life something that really affects you and that you might say is a little deeper than the surface and then see if that can be given away in some form or other. Try to give something that costs you some effort or sometimes that costs you energy in a different kind. Something that represents a deeper feeling for yourself. See if there are things that you are attached to, for which you have a wish to keep it, and maybe at certain times you can give such a little thing

away to someone else you care for. Try to develop your caring for people because it is usual that one cares for a few anyhow, and if there is that kind of a relationship, what are you willing to do for the benefit of someone else. All this is ordinary life of course it has to do with just a relationship but at the same time if you start doing that you will set in motion certain activities within yourself and you will become much more familiar with it and also you will be able to define much more what is your inner life. It's difficult to define it if you go from the surface to your essential being. Where actually will inner life start if inner life is within one or is within an essential or has an essential quality? You cannot really find it. If you go deeper and deeper it is like taking a - an - an artichoke you see and taking the leaves off until you finally get to the kernel somehow or other then you know of course that you have gone through an essential section of the artichoke. Where it actually starts no one knows. But you know the difference between a certain state and another state. Sometimes I say you don't know how many sheep make a herd. It depends where you start. One or two or three of course is not a herd yet. And you add four. Is four? Is five? You don't know. Then you say thirty six, is that a herd? You say yes. Thirty five? Yes. Thirty four? Yes. There is always one point at which you say yes it's a herd and the addition or the subtraction makes it not a herd. It is like that. There is no sharp distinction. Surely not for everybody and quite definitely for yourself and not even at different times for yourself. So you have to search let's call it, for a little while before you become acquainted with different states in which this inner life starts to operate. At times it will be there. At other times the conditions are different, you are different, and you will not consider it inner life because maybe it's already monotonous. Inner life has to have a very definite quality of inner. Of not being affected so much by the outside world and much more part of yourself and much

closer to the reality of what you really are. And experiment with it. How will one express it? By making gifts? By looking at a person? By talking to him? By making something for someone that costs you energy or money? Giving attention, special? For the wish to educate a child. When will you become more essential? When will your inner life start to show? Can you put it in your voice? Make it deeper? Like when you strike a note and you make a bass instead of the higher notes of the treble? All of that is concerning oneself with a possibility of an expression and unless you test it out, unless you practice it, you will never know what you can do. So go ahead and express your inner life as often as you can and make it much clearer what is involved, then with that as a certain ability you can apply it to different ways of let's call it life, and afterwards you can apply it to your wish of wanting to Work on yourself is that -- if that is one of the considerations. ~~Alright?~~

Louis Rios - Yes, That was -- that was my question is that I felt that until there was what would really be a participation of 'I' I -- I really don't know what that is.

MR. NYLAND - I think you're right.

Louis Rios - That there wouldn't really be anything that I can do.

MR. NYLAND - No, it's quite right. First set your own house in order and make it sufficiently able to do certain things even in ordinary life and even unconsciously. Don't consider Work at all because that is you might say the next step after you've cleared up certain uncertainties within yourself. If you are in a chaotic condition what's the use thinking

about God? Because all you would ask is to Him to take the chaos away and He will tell you, "You Work a little bit first and then I'll come and help you." ~~Alright?~~

Questioner - Mr. Nyland?

MR. NYLAND - Yeah.

Questioner - This is Michael. I'd like to talk about ...

MR. NYLAND - Michael who?

Michael Han - Michael Han.

MR. NYLAND - Yeah.

Michael Han - I would like to talk about um a Work attempt that took place on Sunday during the work day. I was carrying some wood up the side of a hill and I was feeling really frustrated and almost exhausted and sick and I was identified with this really heavily and I suddenly noticed that uh I could hear through my ears my pulse because my heart was beating so strongly and then this reminded me of Work and ...

MR. NYLAND - How did it?

Michael Han - Because one of the uh things which is supposed to remind one of one's existence is the pulse, the heartbeat.

MR. NYLAND - Oh, is it?

Michael Han - That's the way I looked at it at the time.

MR. NYLAND - Well ok good. So you existed.

Michael Han - Well my pulse existed at that moment and I thought that this would be a time to Work. It was strange because it didn't seem like the conditions were right but when I made the attempt something was Aware of my body walking.

MR. NYLAND - I doubt it. You were much too much concerned with yourself. I don't think there could be any impartiality in that kind of an attempt, so from my standpoint it is not Work it just happened to be a little thought. It has no meaning. Are you clear about an attempt or what Work means really?

Michael Han - Apparently not.

MR. NYLAND - No, I don't think it's -- you are clear. If one wants to consider the formation of an 'I', you have to know the reason why that 'I' should have to be there. Also if you want to consider the concept of impartiality you must know why such an observation if

-- if -- if it is coming from 'I' should be impartial. And also when we talk about simultaneity you have to have a very definite reason why that should enter as one of the properties, the adjuncts that belong really to the -- to an observation process. Are you clear about what is the aim of Work on oneself as an aim? What is it that you want to accomplish even if you do Work. For what reason are you interested?

Michael Han - At this point at the time it was to be Aware of my body's existence.

MR. NYLAND - Yeah good but why do you want to be Aware? Because someone else tells you you ought to?

Michael Han - More or less yes.

MR. NYLAND - Yeah I think so. It's a little imitation isn't it? You do something because someone else tell you you ought to do it and you don't even question it. Mike, you have to ask much more why you want to do what you do. See if you can find motivations in ordinary life and why you speak the way you speak. What you are doing to someone else and what you're doing to yourself. That you come a little bit -- become clearer, much clearer about why you expend the energies the way you do and for what purpose and what you try to accomplish with it, not just in an ordinary sense of earning a little money and working for it, but the question of the expenditure of your time, energy, things of that kind that concern you. Why you want to keep on living even, you can consider. What is the sense and the reason for your life? Why do you exist? Such problems are much more important

because even when you can solve them more or less it still is a question of do you want to continue with life the way it is or do you believe in the continuation of life after you die, or do you think that you have a responsibility for the talents you have or do you believe in something existing outside of yourself or somewhere which we call usually of a spiritual quality and finally ending up in a definition of God if you can give that. I think with other words you have to deepen your life much more and become much more questioning. How will you? By considering everything that you experience as if you let it pass by at the end of the day as if it is in a parade and ^{then} there is a review and you see yourself during the day the way you have been and see if then you could be a judge about how you actually have spent - you have spent the energy that was allotted to you that fortunately you happened to exist, or that you could have because you were healthy and had a body that was not particularly sick. Will you do that, Mike?

Michael Han - Yes, but I would like to say something too,

MR. NYLAND - Go ahead, yes.

Michael Han - Uh I can't say -- I can't say with accuracy what I'm going to say now but from what I just heard you say and I can't repeat what you said word for word I have thought about most of all those things that you're talking about and at one time or another in my life I have thought about it really seriously, and also I would like to say that the reason that I said that I did it because someone else told me to is because the reason that I am in this group is because I had no idea what Work was and I wanted to know because I wanted to

know the truth about myself.

MR. NYLAND - I think that's right at the same time it does remain the same question. I think if someone asks you or suggests something that you should do I think you also ought to know why you want to do that. It is a little vague of saying I want to come to a group in order to find out what I have to have because then you must be much clearer about ^{actually} what you want to, what you want to get. I do not know how much you have read or studied or thought or what kind of conversations you may have had with someone else and it is not really that I want to pry into that, it is a question for yourself what do you consider your life to be? And what do you want with it? And to what extent do you want to take responsibility for it? So that even if the questions are there and you have been thoughtful about many things and have taken your experiences and looked at them from different angles, all of that ought to give you some clarification if - if you can. If you cannot, keep on considering it and see if there is some kind of information somewhere of a general nature that will help you. Maybe you can read some kind of a book or essays of people you start to admire because they have been able to put into words the things that you also feel. I do not know and I don't want to suggest anything that you ought to read but I think that if one really wishes to find out and you are searching for something that becomes more solid within yourself you will find a way to that kind of either literature or that kind of information. If you want to use All and Everything read it very slowly in the beginning and see if you can overcome certain discouragement which you probably will have, but at least there may be something in it. If it is a little bit too difficult take an ordinary book. An ordinary book that is a little philosophical something that perhaps you can - you can uh understand to some

extent. Emerson, do you know?

Michael Han - Excuse me?

MR. NYLAND - Emerson, do you know? Emerson? Essays by Emerson?

Michael Han - No.

MR. NYLAND - Are you -- have you read? Are you I wouldn't say well read because that's relative. In what kind of books are you interested? What have you read?

Michael Han - Uh about everything Ouspensky has written and that's available and I've read Beelzebub once.

MR. NYLAND - Good, what other books besides Ouspensky and Gurdjieff? What do you do in ordinary life?

Michael Han - I'm reading a book by Dr. Vila (?) who was the best medicine (?)

MR. NYLAND - What are you? Studying for doctor?

Michael Han - No. I'm, what is my profession?

MR. NYLAND - Yeah.

Michael Han - I have none. I'm just ..

MR. NYLAND - What is your hobby?

Michael Han - I fix things.

MR. NYLAND - Fixing?

Michael Han - I fix things and I invent things.

MR. NYLAND - Yeah, good. Are you clever with your hands?

Michael Han - To a certain extent.

MR. NYLAND - Yeah, do you design?

Michael Han - Yes.

MR. NYLAND - Do you make mobiles?

Michael Han - I have.

MR. NYLAND - You like that?

Michael Han - Up to a point.

MR. NYLAND - Do you make money with it?

Michael Han - No.

MR. NYLAND - How do you earn your living?

Michael Han - I'm a disabled veteran.

MR. NYLAND - You're -- you're, I see. Makes it a little too easy does it?

Michael Han - In a way yes, and in a way no because I have to face myself every day and decide for myself what I have to do.

MR. NYLAND - Yeah. Are you disabled in some way?

Michael Han - I'm considered insane.

MR. NYLAND - Oh really? Well that's interesting isn't it? (laughter) Of course you and I know that you are not. But do you agree with them? (laughter)

Michael Han - As far as their attitude is concerned I am.

MR. NYLAND - Yeah of course you will have to agree otherwise they would cut off what they give you. (laughter) Is it interesting for you to continue like that when you yourself believe you're not as insane as they think they are -- that you are and they pay you for it? With other words they pay you too much. You see if I'm insane I'm entitled to be fed by the community or the federal government or whatever but when they start to pay me too much I get something for nothing or I get something I don't deserve. Does that bother you?

Michael Han - I don't think about that. I -- I have thought about it but I have come to the conclusion that I don't get anything that I waste that I consider waste. Most of the things that I the money that I get I try to use in a way that I feel that I really feel as deeply as I can feel um that I use well.

MR. NYLAND - I think that's right. That when you once have it that you want to spend it correctly. The only question is that you get it for something that really is not worthwhile from your standpoint or particularly from your conscience' standpoint. It's not a question of how to spend the money. It's a question of what is your relationship towards having money which can be spent. It is alright for instance if I have a kind of a rich uncle and he gives me hundred dollars a month. I don't really deserve it only the kindness of his heart gives it to me. So I then can spend a hundred dollars in accordance with the way I wish to spend it, at the same time there is something in me that says why should I accept the gift? You see he's not giving it to you for the purpose of you spending it in the right way. If it is given it

usually is for a very definite person like a patron of the arts will give you thousand dollars hoping that you will make a painting. There's something a little strange about it I think /
Michael.

Michael Han - (unless I think it's a ...?)

MR. NYLAND - Yeah, think about it.

Michael Han - I feel alienated towards everyone.

MR. NYLAND - That is alright. I can understand that you have a chip on your shoulder or that somehow or other you want to get even with the government. I can understand those things you see then it of course may be right or wrong but at least you have a reason for it. It may not be the right kind of a motivation at a certain time although it may be in the beginning. It probably loses it's value as you live and then the question of your conscience will have to start. I still think you have to consider it. Alright? It will make you less insane. Alright Michael.

More questions you know that was the understanding.

Questioner - Mr. Nyland?

MR. NYLAND - Yeah.

Questioner - this is Joe Lewis (?)

MR. NYLAND - Yes.

Questioner - I would like to ask a question about objective art.

MR. NYLAND - You don't like?

Questioner - Because I like poetry and I've written poetry for about 12 years and I'm still writing and that was one of the reasons I got interested in these ideas was coming across the idea of objective art and I heard on one tape which you made uh talking about opening a channel through which a higher voice might speak. And I wonder if this is related directly or indirectly to Work as we practice here as we speak of it in the meetings or if that's - or if it's an attitude that the artist should try to assume (? *close?*)

MR. NYLAND - No, Jim I don't think it is related directly. It is related in some way but subsequently only. The purpose of Work for oneself is to develop certain things which are now potential in which one has a belief that they could exist and if they did exist they would answer many questions of one's life. Particularly the question of being bound. It means first that one has to come to the realization that one is bound and if one does not come to that conclusion there is very little motivation for wanting to Work on oneself. So you start out by a certain amount of knowledge ^{which} ~~that~~ you have of yourself that you know that there are certain things that are not quite right or that the interpretation you might have is not exact or that

you feel that there is something forgotten that ought to be attended to or that the relationship ^{which} that you have towards mother nature is not sufficiently satisfactory when you want to continue to have her tell you more things than she is doing. It also comes when there is a question of poetry, what is it that you really want to express in poetry? And when you become interested in a form of objective art of course you first would have to understand what is art itself as art as creation even if it is subjective. The question of Work on oneself is really to make out of a person whatever he is now a more useful instrument much more able to do certain things and having abilities which he at the present time doesn't have which he could develop of a different kind of nature, not the same kind that he gets by practicing and writing a lot of poetry and always more or less in the same vein and being limited by the choice of his own words. The question of the differences of art is that the content that one wants to put in any kind of an art production has to be such that it becomes less and less one's own and more and more that what is as yet not your own. So that then in that sense it can become inspirational as coming from oneself but that what is oneself should not be only ^{thought} oneself. So that you are faced exactly the same way with the question of a feeling and an emotion which are different that in a feeling you consider that what you are in an emotional state you consider what other people are at least on an equal basis. And so that the aim for writing poetry is not a self expression only, but it should have a very definite purpose of telling people something by means of poetry so that they become affected in a very definite way and I think it has to be an aim first that you want to determine your audience for whom you will want to write poetry that will also mean that you must know what kind of poetry, what you wish to put into it and what you hope will be the result when so and so is hearing it or reading it. Now the question of Work on yourself means you want to make yourself into

a different kind of a man and a man which is described by Gurdjieff as becoming harmonious. A harmonious man is a person who can actually do whatever he has set out to do and does it in the right way with a knowledge and an understanding which has at his ability such a man an ability to do that in a certain way which is required by the conditions in which he lives and is determining previously or beforehand the kind of result that has to be obtained. Now it is a rather lengthy definition but it does mean that a man must change in his quality. The reason why he has to have a different quality is that as long as he is on this earth he is influenced by the earth itself and mother nature will not allow him to grow up further so by the introduction of something else that we call Work on oneself he does really something quite different from what Mother Nature has even intended for him to be. Mother Nature wants you to stay asleep so that you don't bother her too much. And if you prematurely start to think too much about the universe then you may not be such a good instrument for the maintenance of the earth or Mother Nature herself. And so the question that then comes to the foreground is if you want to avoid Mother Nature or go further than she will allow you, who will introduce you to that kind of a knowledge and where will you find a response within yourself that actually you can recognize what is required? That may be by means of poetry. But then the 'poet-~~by~~' has to have a very definite meaning which is not your own and which then when used in the form of poetry uses you as a channel through which that kind of information can flow. And so the question of being able to be an objective or a poet with objective art as an aim is really that you yourself become completely nothing in relation to that what is of a higher importance or a greater value than you are. If you consider the question of being a channel then of course you must consider also the question of unselfishness, you must consider the question of impartiality regarding yourself,

you also must understand a little bit more of what actually will take place when this channel starts to operate with information or facts or data which have a different kind of value than your own subjectivity and that would introduce facts of a certain kind or you might say concepts that belong first to a spiritual world and more and more to an objective one and if it is poetry that really should have a value much more lasting than just being printed for one day and forgotten, if there is a real reason for wish for permanency there has to be something indelible in it. If the question of indelibility that is that it will stay as is and not be destroyed you have to understand a little bit more about time. Because time is a destructive element almost. And if one wants to make something that is permanent not subject to the destruction of that time then you have to understand what is meant by a moment of existence or the concept of simultaneity. Now that may be a little difficult in the beginning particularly when you want to introduce it into poetry, but when you write poem that what will give you these particular aspects is really God as a being which you don't understand which doesn't even come down to earth to look you up and where you in your particular state would have to pray that He would be so kind as to notice you and your poetry. Try to find out first what it is to become a channel which is pure. In which then your subjectivity is not going to defile that what is supposed to flow through it, also that that what you wish to express comes from a different source than only yourself, and in the third place when you want something that is objective you have to have a very definite aim of what it is going to do to other people. Will it arouse them by making them more inspirational regarding their own development and their wish to grow or will it be just put -- be put in a little book and published and then be forgotten? If you write poetry make it classical in the real sense of the word. Poetry as such is not a passing fancy. It has to establish an essential essence quality and if possible it can

indicate what is the real existence of the totality of the world and if you want to write poetry write about life as it is and try not to write about the form it takes. Alright?

But now we are farther away from Work even than before. We just now talk a little bit general nonsense.

Questioner - Mr. Nyland?

MR. NYLAND - Yeah.

Questioner - It's Russell.

MR. NYLAND - Yeah.

Russell Schreiber - This morning on my way down to work someone else was driving and therefore I was able to sit in the car and relax and I thought, I thought of Work because I thought of trying really to find my place really in relation to other people in this society and life and I wasn't in a very -- the day had not yet really started for me so . . .

MR. NYLAND - You were driving huh?

Russell Schreiber - No I wasn't driving.

MR. NYLAND - You were sitting in the car I mean.

Russell Schreiber - I was sitting yes.

MR. NYLAND - Was that the right time to contemplate such difficult ...

Russell Schreiber - I don't know whether it was the right time but ...

MR. NYLAND - You happened to do it.

Russell Schreiber - Yes. And I made attempts to have something observe me impartially as I was ..

MR. NYLAND - But why Russell?

Russell Schreiber - Excuse me?

MR. NYLAND - Why? You were thinking about your place in relation to other people and did you say even universe?

Russell Schreiber - No, I didn't say that.

MR. NYLAND - But in relation to something that let's say mankind.

Russell Schreiber - Yes.

MR. NYLAND - And then all of a sudden you come to the question of Work?

Russell Schreiber - Well I thought and I think that eventually that through Work and by attempting to simply create an 'I' to observe me to learn about myself understand myself (*that I,*) I'll eventually find those answers.

MR. NYLAND - I think you might. I'm afraid it'll be a long time, Russell. But still of course if one lives long enough you don't have to give up hope. I think the realization of that what you wish to achieve as far as Work is concerned is much closer. And I think any kind of a progress in the direction of finding one's place in relation to the rest of mankind you will learn step by step. There is so much to be done about oneself. Particularly the question of self knowledge and how can you actually achieve something unless you know with what kind of a tool you have to work. It's alright I'm glad that you started to think about Work or made an attempt. But don't link it up as yet with that far away aim.

Russell Schreiber - I wasn't really trying to say that.

MR. NYLAND - No, I don't belie -- I believe that.

Russell Schreiber - I wasn't really trying to say it was directly connected with that.

MR. NYLAND - No, it just happened to stimulate you.

Russell Schreiber - Exactly

MR. NYLAND - Ok now let's talk about your attempt.

Russell Schreiber - Ok. (signal to change tape)

MR. NYLAND - Hey, that we cannot do.

(side two)

MR. NYLAND - Russell, we're all set.

Russell Schreiber - (*made a*) ~~the~~ number of attempts at () observe, be there observe me at that moment () not to the way I was sitting but just that I was sitting that my body was existing and what would happen is I would notice or my mind would notice I would say that there was a certain tension in my body specifically in my chest and also sometimes in my head and it often happens when I do try and make attempts that the attempt I - I - I can't say ends often in this but that for one reason or another I notice it and my real question is that happens to me so often and I know it's -- I - I do the draining exercise but yet these times seem like they could be useful to me to Work and I want to know is there - is there a way really that I could just try and de-tense, relax and then still go on to have an 'I' observe me observe the way observe my body as it is observe my existence?

MR. NYLAND - Russell, the proof of the pudding is eating it. Why don't you try? You will find your own answer. Because if I say yes or no you may be influenced and never do that particular experiment. I think it's worthwhile to find out because in the first place you say it's a very good time to Work, I doubt it. I think it's quite wrong that when you already have a little tension or it is increased that you try to continue to Work with having a knowledge of the pain whatever it is, exists. Because that in itself will detract you and take energy away from your attempt^{to} really as we say to create an 'I' or to have the 'I' function. I think it's far better that you try it at different times when you don't run the risk of that kind of a pain existing because what it really means is that you are concentrated with your ordinary mind to make sure you do it right and there is very definitely a wish on the part of yourself to be quite serious about it, so that in itself is not wrong, but at the same time you divert energy which should go in a different direction if it is a wish for an 'I' to observe you, very little of that kind of energy is necessary in the creation of 'I' and the continuation of that attempt is dependent on your wish to want to continue that kind of Work. That is not taking place in any forehead of your mind and it is definitely not as yet taking place in your chest. There is of course a certain reconsideration in your solar plexus when you have a wish that you want to do certain things, but this kind of a wish for Work does not really come from the solar plexus or the chest, it does come from something within closely related to your 'I'. (heart)

It is in that kind of a depth that the wish actually should exist. Now whatever is a further explanation of what happened at that time, I don't think it was a conducive moment. Russell, if you want to Work, if you really want to, select certain times that you know that you can be let's call it more or less successful. Prepare yourself of course if you can by draining, it's alright. But it is far better that you are engaged in a certain activity that does not require

very much of a muscular tension. And the ordinary thing of walking is quite easy, particularly when at that time you are walking you are so habitual in walking that you don't have to think about it anymore. At such times it is much easier to ask yourself why can't something not exist? Why can't I make, as if something that could be in existence observe me? And as you walk you walk, you sometimes I say that if you try at such a time to have a shadow and the shadow represents your 'I', it isn't of course but it goes with you.

Something that can accompany you like an invisible guest. Something that is with you as you do walk or as you make some movement or as you know in another movement of expression on your face when you change it that there is something actually that is observing you. Make that kind of an attempt of that kind of an observation of and don't call it even observation if you don't want to. It is a sense of Awareness of the existence of yourself as life, not even the form, and I'm sure you understand all such concepts but then apply them at the time that there will be some success. ~~Alright~~ Russell?

Russell Schreiber - Yes, the - the reason (| - .) is uh I understand that the thing that seems so silly is that at times like that when I feel almost I start out relaxed and there some of the times like that where it seems I should be able to Work and to utilize it, I'm not and that's the reason that's the reason that I had wanted to ...

MR. NYLAND - Russell, sometimes when you experience some emotional state or physical state which is a little unusual the fact that it is unusual will have you have also unusual thoughts. Many times that what you them wish to do is to see if that what you are engaged in could be eliminated when you don't like it for instance if it is pain or when there is too

much tension or when you realize that perhaps the energy which is used is a little bit overused or some other kind of a form of an ordinary morality which gives you an idea that perhaps you shouldn't do what you are doing and then of course logically the thought of Work will come up because many times Work ^{is} then hoped to be a panacea which will immediately help you and dispel everything that is wrong. Think about Work as something that could exist and only will exist when your life is very simple and that whenever it becomes com -- com -- uh -- complicated that 'I' or even the desire or the effort cannot exist.

Russell Schreiber - Thank you.

MR. NYLAND - Allright Russell.

Russell Schreiber - Thank you.

MR. NYLAND - Yes.

Questioner - Mr. Nyland?

MR. NYLAND - Yeah.

Questioner - This is Dan. Uh I find it difficult to accept the idea that um Work as we've been talking about it at tonight is is restricted exclusively to developing an 'I' that can observe my physical actions and I haven't - I've heard this in Gurdjieff ..

MR. NYLAND - It is not restricted

Questioner - It's not restricted?

MR. NYLAND - No. No.

Questioner - Is there other ways but we don't call it Work

MR. NYLAND - Definitely , yeah but you have to be -- yeah there are other ways but they also are subject to certain definitions. You see the result that has to be obtained in some way or other is an objective fact. That is a fact of freedom. The freedom from behavior or the acceptance of that what is as life. The reason for that kind of an aim and defining it that way is that ultimately we face that problem when we die. Because that means that at that time whatever life there is is free from the manifestations of the physical body. And so these methods are only meant to instruct oneself or to prepare for the possibility of an understanding of that since that is the next step of one's life. All of that of course is related that one wants to assume and has reasons to assume that there is a continuation of life even if death happens to interfere a little bit. Because if that is not there that is if one cannot understand life as eternity or rather that one wants to consider life on this earth as just a beginning and an end and no more, then of course one is using a different kind of philosophy and I don't think one can get very far with that in particularly if you want to apply Work. Because Work in itself indicates that there is a chance during this life time of accomplishing something that will be of value to a certain kind of life hereafter but also that during the

process of making attempts to Work one has to learn what it is to become free because the ultimate aim of life as a whole is very definitely a freedom of being able to join or at least to be accepted by that what is the totality of all life if one believes in the existence of a dei -- existence of a deity or that what is the Sun Absolute whichever it is called or the Father and the Son and the Holy Ghost, whatever concept there might exist of that kind. So you see you cannot go too far afield with using any kind of a method unless that what you accomplish as a result is really determined by certain properties and the first one is impartiality or complete selflessness and the second is a freedom from time which definitely exists on this earth in some form or other and also which binds us. Now when those two concepts are fulfilled I don't care what kind of a method you will use. For us in Work as we do it, try it is a certain intellectual process and we call it abc and it has to do with the function which can be acquired by the mind in the form of a -- of an uh Awareness. The second approach we usually call an emotional one. That is as if there is a presence to one's feeling and particularly when the feeling has become emotional in including the possibilities of such forces which are higher than we are to come and be present to one and then because of the presence have an influence on oneself. But again it has to lead to the nullity of oneself as it were to lose one's life in order to find the reality of an inner life. And that then in that sense in the presence of that what is higher which then comes to one it is very similar as if it is an 'I' also filled with life as coming from God which then in that kind of a form represents for me a possibility of further growth up towards that with which ultimately I would want to fuse. I mean whatever those concepts are. And the third approach, you see it has to fulfill then also the requirement of an understanding of the time element and also that what is impartiality because in the presence of that what is higher I cannot have any desire for

possession of myself. And the third approach has to do with the acquisition of something for the physical body itself and if one understands the question of sensing of becoming Aware of the physical body as it is and giving the physical body an attribute which is a formation of a sub-center we call it of an intellectual quality that then the body itself will be able to understand itself as existing. The reason for that is that at the present time each body is used for the manifestation of the emotional body and if one starts to learn the language of an emotion as we say in the direction of a Kesdjianian world then then the body, the physical body, is left without the friend who used it first for the expression of their own language and so the physical body then you might almost say feels too lonesome or out of place. And for that reason one says if it only can be taught by means of sensing that it exists on its own and it will be satisfied with that kind of an -- uh -- existence as a knowledge of being alive. Now this goes a little further then regarding the existence of the body by the acceptance of itself as being alive that then the body comes to the conclusion that that what is most important is life itself and not the body. And it comes to that conclusion almost intellectually then it will say it has nothing else but a form and it is only performing within this form because it is life. That creates for the body itself in it's you might even say, little intellect and probably more by instinct the realization that life is the only thing that exists that if even if the body manifests because life exists^{ing} then body itself is willing to give itself up and let life itself, life as life exist and continue. Now there are different other ways but they are less understood. One is a road of maturity. It implies longevity. If a person only could live long enough. If by the continued wishes for experiences in a life one actually acquires a certain amount of knowledge so that then what ultimately at the -- at a great age maybe will take place is already such common place that one has no further interest in it there is no desire then to

change it one way or the other or there is no desire even to like it or dislike it. It is accepted for whatever it is and maturity means that I have already finished with a great deal of certain experiences because they have become old hat and I am free from them because there is nothing new anymore. At the same time the question of old age means that I will lose gradually the relativity of time. And of course it is a known fact that when one lives for quite some time ^{different} ~~the same~~ experiences are condensed or even the relation of certain experiences in relation to each other gets a little bit muddled we say, not knowledgeable really any more and to some extent not even serviceable, but what takes place in reality is that one loses the sense of time and that time itself as a bondage disappears. So that by continued maturity as a result of longevity I say that certain people reach that state, Ouspensky calls it sometimes Obyvatl in a very simple form of a person who has an ability and can concentrate on that and has excluded all further impressions from the outside world. On the other hand I think examples of Methuselah and people have used to live much longer in the olden ages, they have that advantage that they almost automatically could become in our sense of the word Conscious and Conscientious and be free from themselves and then logically could die without any pangs of Conscience. So you see in between there are different ways of approach and also one wants to find out what is this actually that will take place ~~at~~ in oneself as a result of so called efforts of Work. All it does really is to speed up the process of such a change and that Work itself is a catalyzing influence. It also can be said that that what takes place is a necessity of an understanding of what one is as bondage and wishing to go to God that then a man must change himself in such a way that it becomes acceptable to God. Now that is a different question again because either he says I'm going to God direct and I know how to get there or he says I will have to find out how to get there and I don't

know exactly if I'm capable of doing it. It's different kind of viewpoints. And whatever there is for instance Christianity and the acceptance of Christ as a mediator simply means that I am incapable, I say, as a sinner that I will not be able to do that without any help, and so I pray to God and the old idea that I cannot even pray to Him because I cannot pronounce and don't -- don't dare to pronounce His name even because this is too much God like or God is veiled and I cannot take up the veil for fear of dying myself in the presence of that.

Whatever such concepts are there is always something then that has to be used - we call it a mediator - in order to atone for oneself and to take (^{up} ? at one ?) themselves that what is now bothering us or what are the obstacles of oneself, and the concept of dying for oneself for me in order to take over the sins of me-self in order to clarify that what is necessary for me to be able to come to God seeing in Jesus Christ for instance the mediator as a person who as Jesus can help me by means of telling me what is the idea of Christ. There are different forms of that kind. Many times they are explained in certain theoretical or philosophical or religious know -- knowledge and dogma and doctrines. Many times they do exist sometimes we don't understand them. But there is always that kind of a possibility of a mediator and many times accepted as a form of a messenger from above which then tells us in some way or other giving us the wisdom of what ought to be done and then doing it as we say sometimes by the grace of the Lord. And again these kind of attitudes all are right provided all of them lead to the acceptance of myself as if nothing in which I am not what I think I am, but I'm willing to give up everything I do have losing that kind of life in order to accept the possibility of a different kind of life that it is given to me from above. All religions of that kind always will lead to the same kind of conclusion and they all have to be used by a person finding himself between this earth and God and it is that kind of a bridge which a man must understand that

he becomes when he wishes to grow out into something and for the sake of clarity one says the difference between unconscious and Consciousness, but also of that what a man is as personality that he should become an individuality and in the contents of whatever Gurdjieff explains in the possible development that a man is not as yet full grown but that in full grown-ness as having three bodies he becomes the unit which is necessary as being cleansed as it were which then can go through the eye of a needle and we say then sometimes in the realm of -- of Cosmic Consciousness. Again these different things are beautiful in comparative religion and in different forms of even etymology or that what are still remnants in folklore and the different things that still are here and there as fragments of a face forgotten, whichever may be it it doesn't matter what appeals to one the conclusion is always to be reached I have to lose myself, I have to find some way by which I become selfless or by which I become a channel in order to be able to have my eyes opened. You know the physical body is our difficulty. That's why it sometimes is chastised, why it sometimes wishes to become a saint, why sometimes it is a yogi, sometimes it is a fakir, it doesn't matter. The question I think which perhaps is the easiest understood that is if development of a man can take place simultaneously in the three centers he will remain harmonious and at least it won't be so difficult to get then from one center to another and to the third if the totality of such centers are needed in order to become fully developed, if it can be done simultaneously I would almost say it would save time. ~~All~~right? Yeah. ~~All~~right.

So what else? You have to read I think. You have to think. You have to consider problems like Russell brought up. You have to deepen your life I think. You have to be interested in possibilities for yourself. The interest doesn't have to be learned. And not in acquisition of different kind of philosophies about which you read. It has to become a

stimulus for your life, your own life, the way it is and the way you find it and you have to have a belief in the possibility in a certain kind of a change and in that direction you have to know a little bit more of what is available, what other people have recommended, what the church fathers did, Saint Augustine and such people, what is meant by different poetry we have talked about, the *Niebelungenlied* or that what takes place in the Norwegian literature.

What is actually ~~WOTON~~ ^{WOTON} Groton ~~of~~ and Valhalla? What is the meaning of Greek mythology?

Why are the constellations called the way they are? What is Persian literature of (ORMUZ ?) and (ZAMUD)? What is in the Vedanta? What is in really religious literature of the

Maharabarata and such books? What do you know about Zen? What can you find out what is now at the present time published here and there as a little bit of literature? What are you familiar with? Not so much even that kind of literature. What is it in art? What is it in

philosophy? What do you know about such people who have honestly striving, have been

^{you can find} striving towards finding something? What is it _{in} music that really appeals to you? What is it that stirs you up when you hear the ninth symphony of Beethoven maybe? Or some of

Bach music? Is it really something that touches you and then if it is what is the meaning that it is touched? And if it can be touched it exists. And is there a consideration that you should

do something about it? Or has it a possibility of giving you because of it's essential quality a little more freedom? And can you find then in life as you have to live it now in

unfortunately in certain economic conditions which are not very pleasant and in relationships with others which you don't understand and when you lose a tremendous amount of energy practically for nothing and that you cannot help it that you cannot control your emotions?

That really there is a possibility of accomplishing something for yourself you say this is (?

) this is the kind of life that I would like to lead and how can I get there? Through

prayer? Is it practical enough? Does it really give you an answer when you want to ask for something of daily life? Can you eat bread and drink water? Or do you want cake? Or is there a possibility of making bread in heaven and have heaven come down? Whatever the concept of such heaven is. Do you understand what is meant by ^{when it} ~~what~~ is heaven within you? Such concepts, do you read the bible? Do you know enough about such sayings? Can you understand what is meant by sleep? And such things you see you have to enlarge your world at least a little. Not necessarily if a person cannot. Then his concentration should be on becoming genuine. Is an attempts of having life being expressed by himself that he then knows that he is honest and that he can be quite sincere and without wanting anything in particular and gradually getting rid of his self love and his vanity, conceit, and all such nonsense. Because after all what is important is the relationship of oneself to one's own life and to take upon yourself a responsibility what has been given to you. If there is talent use it. If there isn't thank God that you don't have to have too much trouble and perhaps you will have trouble because the form in which everybody's life has been given is always a form and always on this earth will remain subject to the law of gravity. You won't be able to get away from it. You will have to face that problem wherever you are and in whatever time you have lived and however many generations or even reincarnations you may have to go through. It always will be that because we happen to be on earth. And for that reason you have to face certain conditions which you may not like but nevertheless you're here and there is no further question about it. Maybe you don't like to be here. Don't commit suicide because you postpone the judgment. It won't help you. Don't have drugs they don't help you either. They postpone judgment about yourself. They postpone even the acquisition of knowledge and at the same time they spoil you. They are no good because they are rather

poisonous for the physiological existence. Don't consider healing just a matter of chemicals. Just see that in healing something else is needed for the formation of a body as it is as a personality to become more in equilibrium. That after all is a question of contentment to be at ease or to be peaceful within. Within the realm as allotted by the Lord with an understanding of the limitations of this earth and the utilization of this earth for the purposes of further growth. Only use ^{that} what you can for that purpose. Don't use too much what you already know. Get rid of it. Get through with it. Grow up. Don't always be a child. Except in the case where you wish to become like a child in reducing yourself as your own wishes and then the acceptance of that what comes from above to tell you that you are actually belonging to a relationship which many times of course you don't know and even when it might become apparent that you're afraid of it. I should not have any fear. You should die -- die the way you are in harness. You should ~~to~~ continue to try to live the best way you can to the best of your ability and accepting the limitedness of your own capacity. Bring about a relationship at the present time in that what is your ^{inner life and your} outer life. Let there be for you to some extent even a neutral point in which the two influences like that ^{are} ~~and~~ counteracted or at least are absorbed by yourself so that then out of that kind of combination of influences certain things are born which Gurdjieff calls a neutralizing factor which will enable you to go up one step further on a different kind of a realm climbing a ladder or going up a step, realizing then that that what is necessary is the vertical ^{line} ~~like~~ of going up away from this earth and away from bondage, then relating to something that is of a more spiritual value the way we look at it, and then entering into a realm we do not know than only when we will be there having that kind of experience. You can believe in soul travel if you like but it is a question of what you do with it when you are on earth. And that is always the difficulty to

find the language which has the principle of eternity and is limited by the words we have to use.

I hope you will learn a little more from Gurdjieff that you can read and think and even meditate and it might have a meaning of depth with -- for you and that it helps you with an aspiration towards wishing to become someone and that that in itself within you starts to be converted in an inspirational quality which will come from your heart and perhaps can come even from your magnetic center wishing to go outside again in order to confront the outside world but this time from a standpoint of much more understanding and eternity within you, the reality which is your own self, the wish to see God and not daring but the wish to be able to sacrifice whatever is in the way, ultimately a yielding to that what is real and forgetting that what is just imaga -- imagina -- imagination. To learn how to lose oneself. To learn how to get along with each other. To see within each other what is the motivation for such a person. To see also the unconsciousness of mechanicality. To be really at ease in that sense but mostly to care for each other. To help. To see to what extent you can love someone like you must love yourself for the sake of what? No one knows. Infinity. Understanding. Omnipresence, omniscience, omnipotence. All together God totally, yes. One doesn't know because tomorrow morning you face your life again, again and again you will wake up, I don't know what with thoughts what kind of thoughts you wish. What you will make tonight maybe you can remember tomorrow. But live on a certain level and try to indicate what you really wish at times and maybe then you can be sincere in hoping that someone else can understand you. I think it is Gurdjieff you see who talks that way. I think there is in All and Everything all the different possibilities whatever you wish to consider as a direction for your life. Only you must work for that. You must have patience. You must

really continue not to become afraid. Not to have fear that you lose too much of yourself because that what is in an unconscious state still supporting you gradually will disappear, but it won't have to be given up until there is something else within you that actually have the value that you can rely upon it.

I see you lift up your head and are we at the end? Almost. We'll make it almost. I think I've said enough. Goodnight everybody. I'm glad you came. I hope to see you again sometime. In the meantime keep on talking and reading and talking. Come to a group. See what you can obtain. See what is the value for yourself. See if Gurdjieff has an answer. A sincere answer without any doubt. And certainly not always easy. But who wants something that is cheap? So goodnight.

(end of tape)

Rough draft

Transcribed: Mark Propst

Proofs: GB